DISTRICT CENSUS REPORT.

REPORT ON THE CENSUS OF THE DISTRICT OF RANGPUR, 1891.

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No. 706—X.L.-3, dated Rangpur, the 16th March 1892.

From—H. F. J. T. Maguire, Esq., Offg. Magistrate of Rangpur,

To—The Secretary to the Government of Bengal, Financial Department.

With reference to Government Circular No. 7T.F., dated the 3rd October 1891, on the subject of District Census Report, I have the honour to submit the report therein called for. Report on heading X was submitted to the Superintendent of Census Operations, Bengal, as requested by him.

2. I have only joined the district for a week, and most of the report now submitted was already drafted. I have only drafted headings V and VII. Mr. Bellett, Inspector of Schools, has kindly drafted heading VI, and the rest of the report was drafted by my predecessor, Mr. Collin.

3. I beg to state that the information required for drafting headings VIII and IX is not ready yet, but I think it best to submit what has been done as the report is due on March 15th.

REPORT ON THE CENSUS OF THE DISTRICT OF RANGPUR, 1891.

Head I.—Early history, &c.

Rangpur or the city of delights was the name given by the old Hindu Rajas to the town on the bank of the Ghagat river, which formed their summer residence. The Hindu kingdom, which included the present Rangpur, extended from the Karatya river on the west to the Manipur Hills in the far east. The ancient province of Kamrup, which bordered the province of Matsya or Bengal Proper, included Rangpur as far north as the hills, Assam and Sylhet, and parts of the Mymensingh district. The earliest mention of this kingdom is given in the Mahábhárat, where the defeat of King Bhagadatta by Arjun is recorded. There is no authentic history of the intervening dynasties. They were probably of a semi-Buddhist type. About the year 1150 A.D. the Pal dynasty ruled over the western half of the kingdom of Kamrup. There are authentic traditions concerning Dharma Pal, the remains of whose palace are still visible at Dharmapal in the north of the district. This Raja was defeated by his sister-in-law Mainavati, who seized the kingdom in the name of her son, Gopi Chand. The latter was succeeded by Bhaba Chandra, who appears to have been a lunatic, and many absurd stories are current regarding him. His successor, Pala, was the last of the line. A state of anarchy followed, and the kingdom of Kamrup was overrun by new tribes such as the Koches, Meches, Garos, Bhots, Lepchas, and others.

2. There is a blank in the history for some two hundred years, and about the beginning of the fifteenth century a powerful Hindu dynasty appear to have regained power over the western half of the old kingdom of Kamrup. The first Raja of this dynasty, Neladdhaja, had his capital at Kamatpur on the Dhurla river, about 20 miles north of the present boundary between Rangpur and Kuch Bihar. The kingdom was extended by his successor, Chakradhawaj, and still more by the great Raja Nilambar, who annexed portions of the province of Matsya as far as Dinajpur and extended his dominion to Ghoraghat, and possibly Bogra, in the south. At Ghoraghat he came into collision with the Muhammadans, who were then subject to the Afghan dynasty, at Gour. Nilambar was treacherously seized at the Fort of Ghoraghat on the Karatya, and though he escaped he never re-appeared. The Muhammadans under Hosain Shah, who reigned (A.D 1497—1521), seized his kingdom and advanced northwards as far as Assam, but were thence driven back. They secured, however, the occupation of the southern half of the present district, while the Koch dynasty, which had come into power on the defeat of Nilambar, retained the northern half with Kuch Bihar and the eastern and western portions of the kingdom. Haji was the Koch king who first succeeded in uniting the tribes and successfully opposed the further advance of the Muhammadans. His successor, Visu, divided the kingdom into two halves. To Sukladhwaj was given all the country to the east of the Sankos river and on both sides of the Brahmaputra river, and to Nara Narayan the portion between the Sankos and the Mahanadi rivers. The eastern half of the kingdom soon became tributary to the Moghul Governor at Dacca, being annexed in 1603. The conquest was not, however, complete, and in 1662 Mirjumla met with defeat in attempting to advance further into Assam. The Moghuls, however, were left in occupation of the eastern portion of the Rangpur district bordering on the Brahmaputra and of a portion of Goalpara.

3. The western half of the Koch dynasty retained its independence longer. A line of fortifications protected the southern frontier, but the success of the Moghuls in the east along the Brahmaputra river, and on the west, where they established themselves at Kundi on the Ghagat near the present site of the Rangpur town, weakened the position of the Koches. The Muhammadans had now firmly established themselves in the southern half of the present district, and about the year 1687 A.D., in the reign of Aurungzebe, they advanced and occupied a portion of the north. They found it, however, difficult to cross the Tista on the west, or to

pass by the Panga jungles on the east. For twenty-four years the struggle continued. The Muhammadans established an outpost at Moghulhat, but would probably have failed to subdue the Koches if a feud had not broken out between the main branch of the family and the Baikuntapur Raja. In 1711 the Raja, weakened by his struggles with the Baikuntapur pretenders, concluded a peace with the Muhammadans by which he retained his dominions, but agreed to pay tribute. The Moghuls, glad to be rid of such a troublesome war, took small pains to exact rigorous conditions. The boundary between Rangpur and Kuch Bihar was never accurately defined, and the method of administration by farmers of the land revenue was not altered. No change took place until the acquisition of the country by the East India Company in 1765.

4. At this time the district of Rangpur included Rangamati and Dhubri, which have since been formed into the district of Dhubri. In 1867 the three thanas of Fakirganj, Boda, and Sanyasikata were transferred to Jalpaiguri, and in 1870 the thana of Patgram was similarly transferred. Some interchanges also took place between Rangpur and Bogra. In 1872 the area of the district amounted to 3,411·54 square miles, but for the purposes of the census it was taken to be 3,476 square miles. In this year 11 villages were detached from the Govindganj thana to Dinajpur, but in 1875 a general re-arrangement of thana boundaries took place. Two hundred and sixteen frontier villages were transferred from Dinajpur, and the Kurigram subdivision and the Nilphamari subdivision with three thanas each were formed. In 1876 14 villages were transferred from Dinajpur to the Badarganj thana and 5 to the Pirganj thana. In 1885 the Kurigram thana was formed out of the Nageswari, Barabari, and Ulipur thanas. There had previously been a re-arrangement of the Sadullapur and Sundergnnj thanas in 1872 and in 1884: four villages were transferred from Badarganj thana to Nilphamari. The corrected area of the district according to the 1882 and 1891 census was 3,486 square miles, or a difference of 10 square miles.

5. The inhabitants of the district are, according to the best authorities, descended from a Dravidian stock. They are believed to have originally occupied the Gangetic plain, and were thence pushed forward by the Aryan advance into Bengal. In North Bengal they came in contact with the Mongoloid races of the Lower Himalayas and Assam with whom they mixed. The Dravidian characteristics, however, predominate over the Mongoloid. The hybrid race so produced are known generally under the name of Rajbunshis. In process of time they became Hinduised under the various Hindu dynasties which ruled over Kamrup. The process is fully described in Mr. Risley's "Tribes and Castes of Bengal." The tribal language has now entirely died out, and no persons are returning as speaking Koch. About half the number of the race became converts to Muhammadanism at the time of the Moghul conquest, but the northern half remained faithful to their old creeds, and have gradually adopted Hindu creeds. At the present time they hardly allow widow re-marriage. Those who became Muhammadans bear the title of Nasya or fallen. There are now distinct classes of Rajbunshis, one which claims to be descended from the Kshatriya or warrior class. They hold that they have no connection with the aboriginal tribes properly called Koches, and at the last census, in deference to their agitation, supported as they were by the opinions of learned Hindu pandits, they were classified as Bratya Kshatriyas. The Koches proper, who are distinguished by their occupation as palki bearers and other menial services, also agitated for their rights to be classed as Hindus. They had, it was said, embraced the Hindu faith in the time of Raja Dharma Narayan Bhoop, who was converted by Dewan Bishen Chand of Pyada in Pabna. At the census they were accordingly classified as Bhanga Kshatriyas. The higher Aryan castes came to the district in the train of old Hindu Rajas and under the Muhammadans, with whom they acquired great power as farmers of the revenue.

6. I am aware that this is an imperfect account of the ethnography of the district. The absorption of the Rajbunshi or Koch tribe into the ranks of Hinduism has been the subject of much inquiry, and has been fully discussed in Mr. Risley's work, who has also explained their various divisions. I append a less scientific account of the ethnography of the district, for which I am indebted to Babu Ashutosh Lahiri, the District Engineer. He shows very clearly the various legends as to the Rajbunshi and other races, and his account is so interesting that I give the whole of it. (*Vide* heading VIII.)

Head II.—Movement of the Population.

7. In comparing the results of the census of 1872 and 1891 it is to be remembered that the former was the first effort to number the people, and that the figures were probably not very accurate. As regards the census of Rangpur, the then Magistrate gave his opinion that "he would be a bold man who would say that the census taken in his district was accurate." The want of accuracy must be taken into consideration in comparing the figures of the census of 1872 with those of 1891. I propose to consider more fully the increase and decrease of population under head III, and for the present to make such use of the figures as is possible to explain any movements of the population which may have taken place.

8. The district population has decreased from 2 149,972 in 1872 to 2,065,464 in 1891. There has been an increase of area of ten square miles. Under head III it will be considered how far emigration or immigration has conduced to this result. That the population is little affected by migration will be seen from the fact that out of a total population of 2,065,464 only 57,064, or 1·7 per cent., are foreigners. Of this number a little less than half are probably permanent immigrants, and the rest are temporary. With regard to per-

manent immigration, Mr. A. P. Macdonnell in his Report on the Food-grain Supply of Bengal suggested that the large excess of population of Rangpur over that of Dinajpur was probably due to immigration from Dinajpur. This immigration, if it ever took place, has now practically ceased, as only 658 natives of Dinajpur are found in this district. The population of Dinajpur is on the increase, and it is probable that the limit of easy cultivation has been reached in Rangpur, and that the people are being driven back by the high rents now demanded, as well as by the general unhealthy state of the district which has obtained during the last fifteen years The thanas bordering on Dinajpur (with the exception of Nilphamari, which is favoured by the railway) all show large decreases of population, and it would be interesting to compare the population of the bordering thanas of the Dinajpur district. Permanent emigration is known to have taken place from the Nageswari thana into the Dhubri district, where the raiyats find easier rents. The diluviation of the western bank of the Brahmaputra has forced cultivators into Assam and Mymensingh. On the other hand, there is some permanent immigration of cultivators from Kuch Bihar (6,343), who have settled in the Dimla, Kaliganj, and Nageswari thanas. There is a colony of 543 Sonthals in the Bardhankuti jungles of Sahebganj and Dhubri. Cultivators have settled in the Nageswari thana, while a few Garos are found in the Ulipur thana.

9. There are 2,883 immigrants from Bogra and 6,171 from Mymensingh. The former are found partly in the south and partly in the Nilphamari thana, where also the majority of the natives of Mymensingh are found. The extension of jute and tobacco cultivation in this thana, as well as the establishment of the Railway Workshops at Saidpur, account for their presence there. Brahmans from Nadia and Pabna are scattered over this district, but Nilphamari and Govindganj have the largest share of them. Immigrants from Jalpaiguri are found chiefly in the north, where the inhabitants of the Dimla thana supply themselves with brides from the neighbouring district. The number of female natives of Jalpaiguri is nearly double that of the males. Dacca and Faridpur send schoolmasters and pleaders, while the boat population is also recruited from those districts. Rajputana and Murshidabad send the Marwari tradesmen to the number of 1,654, who are distributed through the chief trading centres of the district.

10. Temporary immigrants are easily distinguishable by the excess of males over females. Thus Chittagong and Burma supply a small contingent of tobacco dealers (65 and 261 respectively), Tibet and Nepal send dealers in indigo and skins (63 and 43 respectively). The main body of temporary immigrants are, however, of the labouring class. The natives of this district are unwilling to do earthwork, and a large number of coolies from the west yearly come during the cold weather. Saran supplies the greatest number (16,571, of whom only 670 are females). Muzaffarpur sends 2,900, Champaran 1,595, Darbhanga 680, Shahabad 454, Bhagalpur 391, and Monghyr 868. From the North-Western Provinces 1,913 immigrant coolies are recorded. They are distributed evenly through the district, and reach the most easterly thanas. I have not been able to ascertain the castes of these immigrants, but they must, except where noted above, be of low caste. Permanent immigrants are mainly agricultural.

11. It is difficult to compare the urban and rural population of 1872 and 1891, because the classification of towns and villages is not uniform. Strictly speaking, Rangpur is the only town in the sense of being suitable for municipal institutions. The following statement compares the results of the classification of towns and villages:—

			1872.	1881.	1891.
Number of villages with a population of less than	200	...	1,892	4,280	1,110
Ditto ditto	500	...	1,193	1,480	1,260
Ditto ditto	1,000	...	559	554	502
Ditto ditto	2,000	...	368	274	333
Ditto ditto	3,000	...	104	89	134
Ditto ditto	5,000	...	69	44	82
Ditto ditto	10,000	...	16	12	16
Ditto ditto	15,000	...	5	4	...

The above figures show that there was a different method of classifying both urban and rural areas at each census, and no results can be deduced from them.

12. The figures for 1872 are uncertain, and I am unable to learn that any real town existed in 1872 with a population of over 10,000. At that time the Rangpur Municipality contained only 14,845 inhabitants, and the five towns classified as containing over 10,000 inhabitants were reported by the Magistrate to be aggregates of villages which have now been separately classified. It can be safely said that since 1872 no town communities have disappeared. The trading centres of Saidpur, Darawani, and Domer have come into existence since the completion of the railway in 1879, while the depôts on the Tista have to some extent diminished. In 1881, when the distinction between towns and villages was the same as at the last census, there were 16 towns with a population of 124,711, against the present number of 16, with a population of 115,852. The people show no tendency to collect in towns. There is no manufacturing industry in the district. The export of jute is carried on by village traders. I have seen it being weighed and bought up at the roadside. Similarly with tobacco. The Mugh traders have godowns in the villages and thence cart the tobacco to the railway station. Most of the petty trading of the district is carried

on at the numerous markets held bi-weekly, or at the fairs, of which no less than sixty are held between November and May, in different parts of the district.

13. The question of movements of the population within the district will be considered under the next heading.

Head III.—Varying density of the Population.

14. Rangpur is one of the few districts of Bengal which shows a decrease of population. There is a decrease of 84,508, or 3·9 per cent., since 1872, and of 31,500, or 1·5 per cent., since 1881. It is to be noted, however, that part of this decrease was accidental, due to the large number of people who left the district about the time of the census to attend the *Ardhoday Joge*. The only thanas which show a real increase are Nilphamari and Govindganj. In the former, the density has increased from 586 to 685 per square mile, and in the latter from 508 to 575. In the former, the increase can be explained by the establishment of the Railway head-quarters at Saidpur, with the Railway Workshop and of the flourishing trading centre at the Darwani station. Part of the increase was accidental, due to the Darwani fair. There is an apparent increase in the density of the population in the Sundarganj thana, from 537 to 676; but the area has greatly diminished, and the uncultivated chars to the east and the poorly cultivated lands of the north Sadullapur have been excluded from this thana. The present area of the Sundarganj thana contained only the best portion of the former areas, and hence there is an increase in the density of the population. In this thana there is a positive decrease for the same area since 1881, from 714 to 676.

15. The total decrease in the density of the population is from 619 to 592, or 27 per square mile, or 4·3 per cent. In the nine years from 1872 to 1881 there was a decrease of 2·5 per cent. In the report of the census of 1881 the reasons for the decrease were fully set forth: "The change in the character of the district is remarkable. It has a far larger population than the districts which surround it. There has in fact always been a large population, but if Dr. Buchanan Hamilton's estimate was correct, there has been little increase since the beginning of the century. Since 1872 there has been a positive falling off. What, then, has changed the character of the district? Why was it more populous than its neighbours before the present century, and why has it now begun to decline, and this, too, in spite of better communication by rail, road, and river, and of the extension of two important industries, tobacco and jute cultivation? It is to be remembered, too, that the past history of the district shows that it was for some time the scene of a struggle between the Koches and the Moghuls, and that previous to the commencement of this struggle it only enjoyed rest for comparatively brief periods under the swiftly recurring dynasties of different Hindu Rajas. The reason why the district was more populous than its neighbours in the past is undoubtedly the superiority of the soil, which is fitted for a variety of crops, added to the large area of grazing ground on the banks of the big river, which also gave easy means of communication. The peculiarity of the situation now is that while these conditions remain the same, or have improved, the district is becoming less populous." The reason for this is undoubtedly the unhealthiness of the climate; but this only removes the inquiry one stage further back, and it is necessary to ascertain what are the causes of this deterioration of climate.

16. The district is almost entirely composed of light loam soil, and appears to lie in a basin between the Brahmaputra on the east and the belt of red clay soil which passes down Dinajpur through the south-west corner of Rangpur and goes into Bogra. The district has a heavy rainfall of 75 inches, but has no proper system of drainage. The Tista runs across the north in a south-easterly direction. The Dhurla river further to the east drains a corner of the Kurigram subdivision. The Karataya drains the extreme west. For all the centre of the district there is no drainage system. There is a small and tortuous river, the Ghagat, which is of little service, and on either side of it are vast swamps and many channels clogged with vegetation. There is a tradition that before 1787 A.D. the Tista river ran directly through the district in a southerly direction, and if this was the case it must have been of great value as a drainage channel and might account for the healthy character of the district before the beginning of the present century. I find it difficult to credit this change in the course of the Tista. Old inhabitants have no information of it. The old palace of the Raja of Kakina stands now on the bank of the Tista, as it has done for over two centuries. There are no signs of the bed of a large river such as the Tista to the west of its present course. It appears, however, undoubted that in times of flood the Tista used to spill over in a southerly direction, and thus flushed all the low lands in the centre of the district. The mouths of these southerly channels have been closed up since the great flood of 1878, and the climate of the district has proportionately deteriorated.

17. This change in the drainage system has been intensified by the gradual raising of old drainage channels, due to many causes, natural and artificial. The improvements in communications and embankment of roads have had their effect in blocking drainage. The introduction of jute, which is steeped in the beds of streams, has contributed to the same result. It is, in fact, not difficult to understand how the district, unprovided with any natural system of drainage, has been clogged with moisture, overgrown with jungle and infested with malaria.

18. The unhealthiness of the district was fully proved by the Civil Surgeon in 1874, who found after enquiries that 80 per cent. of the population were anæmic or suffered from

enlarged spleen or were laid up with illness, while of the 20 per cent. found healthy, one-half would not be considered so in a European sense of the word. The proportion of 10 healthy persons to 90 unhealthy is sufficiently appalling. To a high death-rate must be added a low birth-rate. It is not to be expected that a population infected with malaria would be strong to produce children. Under these circumstances the decrease of population is easily understood.

19. The chief diseases are cholera and fever. Cholera is looked upon as a new disease due to the railway; but this is not correct, as I find that it has been prevalent more or less since 1872, when 2,016 deaths were registered. The disease has re-appeared every year, and in 1878 there were 3,448 deaths. From 1879 to 1885 the average deaths from cholera were over 2,000 yearly, and in 1886 there were 6,127 deaths, and in 1887, 3,982. Cholera is not confined to any particular locality, but the thana of Ulipur and parts of the Kurigram subdivision appear to have suffered most. In 1879 there was a severe outbreak of small-pox, and 3,310 deaths were recorded. Deaths from fevers have since 1884 averaged over 50,000, or 25 per thousand. In the dry season the outbreaks of fever are more severe, due probably to the deficiency of water to flush the swamps and river beds, which are further polluted by the steeping of jute.

20. The thanas most affected are those of the Kurigram subdivision and the central thanas of the Sadar subdivision. In the Kurigram subdivision the death-rate this year was over 60 per thousand, with the result that in many cases villages are deserted and become rapidly overgrown with jungle. It may be true, as stated by Mr. Bourdillon in his report of the census of 1881, that there is a migration from the unhealthy to the healthy portions of the district. The north-west containing the Nilphamari subdivision and the Badarganj thana and the southern half of the Gaibanda subdivision are the most healthy parts of the district, and it is here that population has increased. The figures are as follows:—

Name of Subdivision.	Density per square mile.	
	1872.	1891.
Nilphamari subdivision ...	667	690
Gaibanda " ...	547	610
Sadar " ...	661	566
Kurigram " ...	596	541

21. It is not enough, however, to look to the healthiness of particular tracts for their greater populousness. Kaliganj thana, which is geographically part of the Nilphamari subdivision, has a decreased density of population, from 667 to 565, and the Dimla thana, which is part of Nilphamari, has also a decrease from 738 to 712. The Nilphamari thana has, as previously stated, benefited by the railway settlement at Saidpur and Darwani. It has also been helped by the extension of sugarcane and tobacco cultivation. It also gained on the night of the census by the large gathering at the Darwani fair, and probably the Dimla and other neighbouring thanas suffered on this account.

22. The greatest decline of population is in the head-quarters subdivision. The figures were so remarkable that I had the census schedules tested and checked in a few villages, but without discovering any omissions. I can only ascribe the decline to insalubrious surroundings, of which there is ample evidence. In the Mitapukhur thana there is a decline in the density of the population from 748 to 544. The area of the thana has altered, which may account for some of the change, but the figures of 1872 seem to me very doubtful. I find it difficult to believe that so large a population could have existed in the swampy ground which forms this thana. In 1881 the density of the same area was 497, so that there has been a considerable increase during the last ten years.

23. In the Kurigram subdivision the Barabari thana has gone though strange vicissitudes. In 1872 it had a population of 702 to the square mile, in 1881 it had risen to 716, and in 1891 it fell to 659. There is nothing special to account for this falling off, except that in 1885 the Kurigram thana took a portion of its area, and probably took the most thickly populated tract. The same explanation accounts in part for the decrease in the Nageswari and Ulipur thanas, which show a decrease in the density of population from 570 to 506 and from 565 to 527 respectively The Ulipur thana shows some slight improvement since 1881, when there were only 514 persons to the square mile. These two thanas have a very high death-rate: for the last year it was over 60 per thousand. There is also an emigration of cultivators to the less highly rented land of Assam. In 1878-79 there was a high flood on the Brahmaputra which must have thrown a large quantity of land out of cultivation. The effect of this is now passing away, and the chars are becoming more cultivated; but

inland villages, specially round Ulipur, are lapsing into jungle owing to outbreaks of fever and cholera.

Comparative statement showing the density per square mile of the thana population for the District of Rangpur.

Name of Thana.		Area in square miles.		Population.		Density per square mile.		Remarks.
1891.	1872.	1891.	1872.	1891.	1872.	1891.	1872.	
Kotwali ...	Nisbetganj ...	183	184	131,977	146,458	721	796	
Mahiganj ...	Mahiganj ...	170	174	110,134	123,022	648	707	
Pirganj ...	Pirganj ...	158	159	68,016	75,834	430	477	
Mitapukhur ...	Molanga ...	199	150	99,341	112,266	544	748	
Baderganj ..	Kuerganj ...	167	178	87,720	99,642	525	560	
Kaliganj ...	Foranbari ...	264	248	149,096	165,361	565	667	
Nilphamari ...	Darwani ...	214	204	146,537	119,524	685	586	
Dimla ..	Dimla ...	192	188	136,697	138,674	712	738	
Jaldhaka ..	Jaldhaka ...	242	247	164,530	168,273	680	681	
Barabari ...	Barabari ...	183	204	120,521	143,259	659	709	
Nageswari ...	Nageswari ...	279	321	141,094	182,920	506	570	
Kurigram ...	Nil ...	120	...	58,911	...	491	...	
Ulipur ...	Ulipur ...	355	430	187,185	242,993	527	565	
Sundarganj ...	Bhowaniganj ...	128	242	86,607	129,878	676	537	
Sadullapur ...	Sadullapur ...	281	190	175,079	120,594	623	635	
Gobindganj ...	Gobindganj ...	351	357	201,925	181,274	575	508	
	Total ...	3,486	3,476	2,065,464	2,149,972	592	619	

IV.—Religion.

24. The annexed statement compares the population according to religion in 1872 and 1891. The percentage of Hindus has fallen from 39·9 to 37·2. There is an increase of Christians and of the followers of the Bramho Somaj sect, while the Jains are now separately classified, having been previously shown as Hindus. The increase of Muhammadans compared with Hindus must, to some extent, be due to conversion. The Muhammadan religion is convenient in regard to the marriage laws, a subject which is of the greatest interest to the inhabitants of this district. It is also a proselytising religion, whereas Hinduism makes no efforts to obtain converts. On the other hand, the increase of Muhammadans is in the main due to the fact that the Hindus are chiefly found in the unhealthy part of the district where there is the largest decrease of population, whereas the Muhammadans are found in the healthy subdivision of Gaibanda and in the Nilphamari thana, where there has been a considerable increase. There has been a loss of 88,541 Hindus and a gain of 3,307 Muhammadans. It is difficult to say that this is due to conversion. The decline of Hindu population in the thanas of Kaliganj, Barabari, and Nageswari owing to unhealthy surroundings is the chief cause of the altered proportions of the two main divisions of religion. Christians have increased from 73 to 345. This is chiefly due to the railway with its head-quarters at Saidpur. There must also be some conversion of natives, as there is a Baptist mission established at Rangpur. There is no alteration in the number of Buddhists, who represent Nepal and Tibet traders. The sect of the Brahmo Somaj is a new institution in this district since 1872. There are 43 persons of this sect now recorded. The centre is at Kakina, where the Raja issues two newspapers in the interests of the Society. There are also some believers at Rangpur, but the creed does not make much progress.

25. Briefly speaking, it may be said that the Muhammadans occupy the southern half and the Hindus the northern half of the district. This is due to the early conquest in the time of Aurungzebe. At this time the people were converted by force, and such fallen Hindus are now known by the title of Nosyo or fallen (*Noshto*, injury). In the north the Kuch Bihar dynasty maintained its power for over a century against the Muhammadans, and when it was subdued, the Muhammadan empire had fallen under more tolerant rulers than Aurungzebe. The eastern thanas on the banks of the Brahmaputra bear the impress of the early conquest of these tracts by the Moghuls. It is curious to note that most of the large zamindars are Hindus. They are the descendants of the old collecting agents appointed by the early Hindu Rajas, and maintained by the Koch and Moghul dynasty. They bear the title of Roy Choudhury, or farmer of rent, and most of them sink their family name in the title.

26. There are no places of pilgrimage in the district, but the introduction of the railway has had the effect of stimulating the followers of Islam. The followers of Abdul Wahab Najadi, commonly known as Rafaadans, are becoming more numerous, and their agents are constantly found in the act of collecting subscriptions for various objects.

27. The Musalman population is also divided into two classes, Sarah and Besarah. The former are also called Ferajies and Namazies. They adhere strictly to the law of the Koran, and abstain from processions and ceremonial observances. This is the religion of the respectable portion of the Muhammadans. The lower orders still adhere to the observance of the Muharram and other ceremonies. A new sect, viz. Bawool, has arisen among Musalmans, the members of which are vegetarians and who do not pay homage to Mahomet. They worship God alone. The number of this sect is small.

28. Among the Rajbunshis there is a distinction between those who have adopted the Vaishnav faith and the followers of the god Shiva. The latter appear to be Koches proper, being of Mongoloid origin, and having come from the north. They are closely allied to the Kuris, and form a small minority of the tribe of Rajbunshis. The former are of Dravidian stock, and are more numerous and respectable, forming the main body of agriculturists in the district. As already described, the Rajbunshis have become to all intents and purposes Hindus, and their claim to rank as Sudras was admitted by the pandits of the Rangpur Dharma Sabha at the time of the census.

Name of Thana.	Hindu.						Musalman.						Christian.						Jain					
	1872.			1891.			1872.			1891.			1872.			1891.			1872.			1891.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Kotwali	28,848	27,927	56,775	24,469	21,840	46,309	46,176	43,446	89,622	43,997	41,448	85,445	6	5	11	22	17	39	.	.	...	84	2	86
Mahiganj ..	20,762	20,297	41,059	18,942	16,675	35,617	41,872	39,988	81,860	38,310	36,112	74,422	20	19	39	..	.	..	..		.	24	2	26
Pirganj ..	6,875	6,502	13,377	6,814	5,169	11,983	32,056	30,367	62,423	28,778	27,238	56,016		...	..	.	...	.			.	4	..	4
Mitapukhur	12,402	12,175	24,577	9,926	8,661	18,587	44,766	42,803	87 569	40,556	40,198	80,754	.	.		.	...	..	.	.	..	.	..	
Barabari ..	32,472	33,538	66,010	25,767	27,157	52,924	39,661	37,511	77,172	34,844	32,635	67,479	1	4	5		...	.	...		...	72	8	80
Badarganj ..	14,223	13,911	28,134	12,802	11,289	24,091	36,681	34,815	71,496	31,687	31,942	63,629	.	..	...			.	..	..			...	
Nilphamari	25,117	23,804	48,921	31,388	26,486	57,874	36,770	33,827	70,597	47,012	41,298	88,310			.	153	133	286	.	..	.	64		64
Dimla ..	41,637	39,920	81,557	39,696	38,094	77,790	29,643	27,393	57,036	30,639	28,209	58,848			.		.	..	.	.		46	11	57
Jaldhaka ...	45,522	43,820	89,342	40,933	40,231	81,164	41,079	37,837	78,916	43,089	40,246	83,335	3	5	8	1	..	1	...	...	.	28	...	28
Kaliganj	52,937	50,966	103,903	45,573	43,592	89,165	32,372	29 039	61,411	31,498	28,433	59,931	4	4	8	.	..	..	..	...	..	.	.	
Nageswari ..	45,526	45,707	91,233	34,018	34,681	68,699	46,435	44,984	91,419	37,928	34,352	72,280	...		...		...	.	.	..	.	105	10	115
Kurigram		.		9,717	8,536	18,253				20.529	20,089	40,618				5	..	5	.	..		17	6	23
Ulipur .	38,238	39,950	78,188	26,798	26,165	52,963	82,673	82,126	164 799	66,691	67,408	134,099	.			...	...	...	...		..	59	5	64
Sundarganj	26,505	25,499	52,004	15,038	14.508	29 546	40,260	37,568	77,828	28,829	28,185	57,014	2	...	2	.	..	...	...	...	.	40	7	47
Sadullapur .	18,551	18,656	37,207	29,221	26,888	56,109	42,231	41,105	83,336	61,000	57,858	118,858	..				...		..	..	.	59	24	83
Gobindganj ..	22,946	22,065	45,011	25,510	22,173	47,683	69,468	66,513	135,981	78,474	75,260	153,734			.	10	4	14	..	..	.	40	10	50

Name of Thana.	Buddhist.						Brahmo.						Unspecified.						Total.					
	1872.			1891.			1872.			1891.			1872.			1891.			1872.			1891.		
	Male.	Female	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female	Total.
Kotwali ..	36	14	50	30	...	30	.	..		16	15	31				23	14	37	75,066	71,392	146,458	68,641	63,336	131,977
Mahiganj ..	.	...		36		36		...		..			3	61	64	19	14	33	62,637	60,365	123,022	57,331	52,803	110,134
Pirganj .	.	...	..	..			.	..	.				11	23	34	5	8	13	38,942	36,892	75,834	35,601	32,415	68,016
Mitapukhur ...	..	...			.			.	...				51	69	120	.		..	57,219	55,047	112,266	50,482	48,859	99,341
Barabari ...	.	..		5	.	5		...	...	5	4	9	5	67	72	12	12	24	72,139	71,120	143,259	60,705	59,816	120,521
Badarganj		..	...	.	...	..		...		.		..	1	11	12		..	..	50,905	48,737	99,642	44,489	43.231	87,720
Nilphamari	..	.	..	...	.		.	...		.	...	.	3	3	6	2	1	3	61,890	57,634	119,524	78,619	67,918	146,537
Dimla	...	...	...	...	..		..	.		2	...	2	13	68	81	...	.	...	71,293	67,381	138,674	70,383	66,314	136,697
Jaldhaka ...	.			.	.			..	.	...	..	..	1	6	7	2	.	2	86,605	81,668	168,273	84,053	80,477	164 530
Kaliganj .	...	..			..	..	.		.		...	.	1	38	39	...		...	85,314	80,047	165 361	77,071	72,025	149,096
Nageswari		.	.							...	..		16	252	268	.		.	91,977	90,643	182,920	72,051	69,043	141,094
Kurigram .	.	...	..	.	.			..		...		...	..	.		5	7	12				30,273	28,638	58,911
Ulipur ...	..	...	...			...		..	...	..	..		.	6	6	36	23	59	120,911	122,082	242.993	93,584	93 601	187,185
Sundarganj .	.	..	...		..	..		.	..		.	..	1	43	44	.	...	.	66,768	63,110	130,078	43,907	42,700	86,607
Sadullapur ...	8	..	8		.		..	..	...	.		.	4	39	43	12	17	29	60,794	59,800	120,594	90,292	84,787	175,079
Gobindganj .	2	1	3		...		...	.	...	1	...	1	130	149	279	222	221	443	92,546	88,728	181,274	104,257	97,668	201,925

Head V.—Infirmities.

29. The following statement compares the infirmities in 1872 and 1891 :—

Infirmities.	1872.			1891.		
	Male.	Female.	Total.	Male.	Female.	Total.
Blind	954	463	1,417	638	504	1,142
Deaf and dumb ...	594	192	786	970	554	1,524
Lepers	2,120	182	2,400	1,075	257	1,332
Insane ..: ...	732	237	969	454	623	1,077
Total ...	4,400	1,074	5,474	3,137	1,938	5,075

The decrease among lepers is possibly due to the stricter classification of those diseases. Only those affected with corrosive leprosy were so classified.

30. In 1881 there were 1,313 males and 1,032 females returned as insane, 1,418 males and 1,324 females as blind, 2,429 males and 1,480 females as deaf mutes, and 2,476 males and 664 females as lepers. These numbers are, however, much larger in proportion than those in the neighbouring districts, and I am not aware that there is any real excess in the number of that affected with such infirmities.

31. I am unable to deduce any satisfactory result from the three sets of figures. The whole subject of these infirmities is, however, one in which there is a great probability of error. In the first place, people do not like to be returned as infirm, and this dislike must especially be felt by female lepers. And in the second the careless abstractor was very apt to omit to record persons who occurred after such long intervals. Judging merely from the figures I should be inclined to think that none of the three sets of figures was correct. But I speak with diffidence, having no personal knowledge of the district, nor of the way in which the census was conducted here.

Head VI.—Education.

32. There having been in the report on the census of 1872 no tables showing for the various religions the pupils at school and the number of literates and illiterates, comparison between the results of the census of 1872 and 1891 cannot be fully carried out. From the educational reports, however, of the years 1871-72 and 1890-91 it appears that the number of schools in the former year was 263, as against 657 in the latter; the number of pupils having also risen from 5,227 to 18,149. This last figure, it should be noted, does not tally with that given on the result of the census, probably in consequence of many boys at school having been reckoned as literates. The enormous increase of 394 schools and 12,922 pupils arose doubtless from the great incitement given to primary education in 1872 and subsequent years under the Lieutenant-Governorship of Sir George Campbell, as primary schools increased during the period 189 and pupils at these schools 228 per cent.

33. Higher education has also advanced, the numbers in the zilla school having risen from 172 to 312 and an aided high school having been opened with 164 pupils at Gaibanda. The numbers of pupils and schools have also been slightly increased by the opening of a madrassa and of a technical school in Rangpur.

34. The figures given in the preceding paragraph show the advance in education since 1872 according to the departmental reports. From the point of view of the census, comparison can be instituted only with the results of the census of 1881, and this comparison shows that while in 20 years there has been an increase, in the past 10 years there has been a falling off. The number of pupils or "under instruction" in 1881 was 23,695, in 1892 it was 15,294, a decrease of 8,401, or 35 per cent. This decrease has occurred in all religions with the exception of Jain females, and the males and females of Brahmos and Christians, among whom there has been a slight increase. It is very possible that the decrease may be to a certain extent accounted for by the fact that after the sudden impetus given to primary education by the policy adopted with regard to primary education between 1872 and 1881, there was a remarkable reaction, the result of which was that there was a sudden and large decrease both in the numbers of primary schools and in that of their pupils. The number of middle schools has not decreased to any great extent, while the number of high schools has increased. It is possible that the opening of the railway may have to a certain extent affected the attendance at schools, but probably hardly to an appreciable effect. It is, however, more probable that a considerable number of pupils have been entered as literates and not as pupils. Pupils and literates taken together, there has been a slight increase

The falling off among pupils has been most heavy among Hindus, the percentage of decrease being in males 35 and in females 75; the numbers being 7,253 against 11,241 in the former and 133 against 533 in the latter. Muhammadan male pupils have decreased by 32 per cent. and females by 69 per cent., the figures being 7,719 against 11,484 and 89 against 289. Christian male pupils have risen from 5 to 42, and female pupils are 23 against 9. Buddhist male pupils are 7 against 1, and there are no female Buddhist pupils, whereas 7 were

returned in 1881. There were no female Jain pupils in 1881, but one is returned in 1891. Jain male pupils have fallen from 32 to 25. Among Brahmos male pupils have risen from 1 to 7 and female pupils from 1 to 2. Among "All others" 69 male and 53 female pupils were returned in 1881. In 1891 there are none of either sex.

35. Literates, on the other hand, have increased from 51,266 to 58,244, or 13 per cent. It is a curious fact that the number of literate Christians is exactly the same number as returned in 1881, viz. 42. Literate Muhammadan males have increased by 6,895, while literate Muhammadan females have decreased by 211, an increase and decrease of 30 and 50 per cent. respectively. There has been an increase of 315 literate Jains, or 200 per cent. Hindu literate males have increased by 9 per cent., literate females have decreased by 48 per cent. Buddhist literate males have increased by 7. Brahmo literate males have risen from 3 to 10 and females from 1 to 10. Under the head of "All others" in the report of the census of 1881, comprising the Sonthals, Animistics and unspecified of the last census, there are returned 71 males and 54 females against none.

36. Illiteracy has decreased throughout the district by ·05 per cent. among males and by 2·4 among females. Among Hindu males illiterates have decreased by 16,239; among Hindu females by 31,339—4·3 and 7·7 per cent. respectively. Among Muhammadans there are fewer illiterate males by 258,396, fewer illiterate females by 3,995, a decrease respectively of 41 and 6·3 per cent. Illiterate Christian males have increased by 83, illiterate females, by 29. There are 29 illiterate Buddhists, against 16 in 1881. There are 69 more illiterate males and 16 more illiterate females among the Jains. There are one more illiterate Brahmo female and 5 more illiterate Bramho males than in 1881. On the other hand, among "All others" illiteracy has decreased by 30 per cent. among males and by 91 per cent. among females.

Description of Schools.	Number of Schools.		Number of pupils on 31st March.		Average attendance.		Expenditure— By Government.		From other sources.		Total.	
	1871-72.	1890-91.	1871-72.	1890-91.	1871-72.	1890-91.	1871-72.	1890-91.	1871-72.	1890-91.	1871-72.	1890-91.
High schools.							£ s. d.	Rs.	£ s. d.	Rs.	£ s. d.	Rs.
Government	1	..	172	312	114	...	261 12 0	...	269 8 4	...	531 0 4	...
Aided	...	1	...	164	...	...	...	...	...	...	...	...
Unaided	1	...	57	...	37	...	...	...	248 3 2	...	248 3 2	...
Total ...	2	...	229	...	151	...	261 12 0	...	517 11 6	...	779 3 6	...
Middle schools.												
Government	6	...	164	...	113	...	144 9 0	...	15 14 10	...	159 14 10	...
Aided	39	55	1,187	2,736	731	1,827	778 7 6	11,417	1,158 13 9	18,312	1,937 1 3	29,729
Unaided	5	...	160	...	122	...	...	...	135 18 6	...	135 18 6	...
Total ...	50	55	1,520	2,736	966	1,827	922 7 6	11,417	1,310 7 1	18,312	2,232 14 7	29,729
Primary schools.												
Government	1	...	64	...	46	...	...	...	4 14 0	...	4 14 0	...
Aided	196	585	3,163	14,350	2,399	10,153	935 9 10	13,606	353 18 7	23,433	1,289 8 5	37,039
Unaided	5	...	123	...	87	...	...	...	8 8 0	...	8 8 0	...
Total ...	202	585	3,350	14,350	2,532	10,153	935 9 10	13,606	367 0 7	23,433	1,302 10 5	37,039
Normal schools ...	1	...	54	64	50	...	573 3 7	...	1 2 8	...	574 6 3	...
Aided Artisans* school	...	1	...	71	...	...	...	2,368*	...	...	...	2,368
Madrassa	...	1	...	82	...	...	...	420	...	...	...	420
Tols	...	2	...	25	...	...	...	372	...	...	...	372
Total ...	1	4	54	242	50	..	573 3 7	3,160	1 2 8	...	574 6 3	3,160
Girls' Schools.												
Aided	7	13	64	345	43	...	83 0 0	127	83 18 1	...	166 18 1	127
Unaided	1	...	10	...	...	...	...	...	5 0 0	...	5 0 0	...
Total ...	8	13	74	345	43	...	83 0 0	...	88 18 1	...	171 18 1	127

* Technical School.

Head VII.—Language.

37. It appears that parent tongues were not recorded in the census of 1872, so that it will only be necessary to compare the results of the census of 1881 with that of 1891.

38. The great bulk of the population is returned on both occasions as speaking Bengali for its parent tongue. Outside this there is an increase in the number of those returned as speaking Hindi and connected languages, from 13,162 males and 2,008 females to 23,283 males and 2,699 females. Two hundred and seventeen males and 121 females are returned as speaking Uriya, against 120 males and 6 females. In 1881, 17 males and 4 females were reported as speaking Assamese. Now 205 males and 105 females are said to speak the language. And those speaking Garo have increased from 2 to 76,—all males. And a new colony of imported Sonthals accounts for 511 males and 400 females who are returned as speaking Sontali, of whom in 1881 there were none. On the other hand, 12 males were returned as speaking Tibetan in 1881, who have disappeared, and those speaking English have dropped from 25 males and 9 females to 15 males and 5 females. These figures indeed seem some-

what lower than the truth. On the whole, however, the figures disclose nothing of interest beyond the increase in emigration from the western districts, which is no doubt due to the improved railway communications.

HEAD VIII.—CASTES.

(*By Babu Ashutosh Lahiri, District Engineer.*)

39. Kamrup and Prag-Jotish-Bhoom was just before the time of Mahábhárat (*i.e.*, about 4,500 years ago according to Hindu chroniclers, or nearly 3,000 years as incorrectly guessed by the Europeans) ruled over by Mlechha or non-Aryan kings, the last of whom, Narakasur, left a son, Bhagadatta, by a Kshatriya girl. After his father's death Bhagadatta succeeded to the throne and assisted the Pandavas in the Kurukshetra war, and as a reward for which Arjun married one of his daughters. Thus connected with a powerful Aryan king, Bhagadatta embraced the Aryan faith and was admitted into the pale of Hinduism. It follows, then, that from his time the non-Aryan tribes of this part of the country began to embrace Hinduism and gradually to spread westwards.

40. The district is at present inhabited by the following castes:—

(1) Rajbunshi.
(2) Koch
(3) Mech Kuri or Baro Kuri.
(4) Kuri or Chhoto Kuri or Madhu Kuri.
(5) Khen.
(6) Karni (weavers).
(7) Dawayi (palki bearers).
(8) Dom.
(9) Hari.
(10) Sundi.
(11) Kaibartas.
(12) Jhallo.
(13) Chandals.
(14) Jallad.
(15) Badia.
(16) Navasaks.
(17) High-caste Hindus.
(18) Muhammadans.

41. *Rajbunshi.*—The country around and on both banks of the river Karataya was called Paundra in Hindu geography. During the time of Sagar Raja of Ramayan, a party of outcaste Kshatriyas, warrior caste, settled in the Paundra country by the banks of the Karataya, and had to give up their Vedic rites for want of Brahman priests and to live like Sudras. Later on, at the time of Parashuram, who resolved upon exterminating Kshatriya caste, a strong band of Kshatriyas fled from their country in Arya-varta and settled around the Jalpesh Mahadeb, the present Jalpaiguri, and for fear of being detected by their indefatigable foe Parashuram, at once left all Hindu rites and dialects and mixed up with the Mlechha or aborigines of the land. Both these groups of migraters, however, degraded in their social position, could not forget their old pride of being descended from the Kshatriyas or Rajas, which were synonymous terms at the time, and continued to style themselves as Rajbunshi (Raja, Kshatriya, and Bangshia or Bangshi. descendants). Sir W. W. Hunter, who has classed these as semi-aboriginals in his statistics, admits their claim of being descended from Bhanga Kshatriya or outcaste Kshatriyas. In time, however, intermarriages between these two divisions of Rajbunshis took place, and both blended into one semi-Mlechha tribe in their habits, manners, and customs. Very recently, however, the settlers in Rangpur and Dinajpur, who did not directly connect themselves with the Mlechhas like those of Jalpaiguri, improved again a little after the higher Hindu caste, the Brahmans, &c., migrated from Lower Bengal about 200 years ago. They then left all connections with the Koches (to be presently noticed), but their connections with the Jalpaiguri Rajbunshis and the Rajas of Panga and Kuch Bihar continued up to date. It is in this year only thatthey have resolved to discontinue their connections with the Rajas of Panga, Kuch Bihar, and Jalpaiguri, and to give up all un-Hindu practices.

42. Besides the above we find in some parts of Rangpur and Dinajpur another class of Rajbunshis who call themselves Palia or Palia-Rajbunshi. From about 1143 A.D. to 1500 A.D., Rangpur was ruled over by ten kings of the Pal dynasty—Raja Dharma Pal, his brother Raja Manik Chandra, Rani Mainavati, and Raja Gopi Chandra (wife and son of Raja Manik Chandra), &c., down to Raja Nilambar, all of whom were semi-Buddha and semi-Hindu Rajas of the Pal dynasty; had their capital near Domer, at a place called Dharmapal, where still exists a large mud fort, something like a parallelogram in shape. Raja Bhaba Chandra, one of this family, however, removed his capital to Bagduar, a place south-west of Mitapukhur, the ruins of which are yet traceable. Mr. Grierson says that Manik Chandra, Gopi Chandra, Bhaba Chandra Niladhaj, Chakradhaj, and Nilambar were not of Pal dynasty of kings, because there is no such affix as Pal to their names. This argument does not appear satisfactory, for several kings of the Pal dynasty, such as Chandra Gupta (the Sandrakotas of the Greek historians), Raja Asoke, and Sakya Singha, the founder of the Buddha religion, had not the distinguished affix put after their names. These kings of the Pal dynasty reigned over Rangpur extending for a period of nearly 357 years; besides the period of 698 years, during which Bengal was ruled over by the Pal kings, as stated in Ain-i-Akbari by Abul Fazal, when they were dethroned by Hussein Shah in 1500 A.D. Within this long period of Pal Government there was no doubt but a good number of persons of the Pal family settled in Rangpur. It is evident that after the overthrow of the Pal dynasty, the semi-Hindu Pal settlers gradually mixed with the large group of Rajbunshi, as referred to above, and designated themselves Palia-Rajbunshi or descendants of the Pal Rajas. These, it appears, exercised very great influence over the dialect of the generality of the Rajbunshis,

which, as Mr. Grierson has shown by analysis and grammatical rules, is a semi-Pali and semi-Bengali one.

43. Some of the Mlechha Koches that embraced Hindu Vaishnavism, terming themselves as Hajangs, formed a set of Rajbunshis. A set of outcaste Rajbunshis, called Mandua Rajbunshis, on account of their slaying an ox by mistake for a buffalo on a dark Kali Puja night, live near Naldanga. The word "Mandua" is perhaps derived from a Bengali word "Manda," which means "bad," or rather from a Persian word "Māndā," which means "dejected" or "fallen."

44. In social position all these Rajbunshis are below the Navasakhs, and in custom they resemble very closely the Mlechhas or hill tribes. They speak Bengali with an admixture of Pali. Those that are becoming literate now, are giving up all the un-Hindu practices, and speak and write in pure Bengali, and closely imitate high-caste Hindus. These Rajbunshis form by far the largest number in Rangpur next to Muhammadans of the district.

45. In occupation the Rajbunshis are generally the cultivators of the soil. Their right to the land is not, however, permanent. They do other professions as well. They work as servants and labourers, as smiths and carpenters, as milkmen and other traders. Their women weave Andi cloth at some places. The practices of widow re-marriage and divorce are in full force among them. In the interior they remain almost naked.

46. *Koches.*—From some of the Hindu sacred books it is found that Kamrupbhoom was in ancient times inhabited by seven Mlechha or non-Aryan tribes called Kuvaches, Sanmares, &c. The Hindu Shastras do not assert any positive origin of these Mlechhas, who are undoubtedly aboriginal hill tribes, settling themselves in the habitable plains from their hilly abodes. There were some migrations of Chamars or leather tanners from the west of India. It is thus found that the above spoken Kuvaches of the hills and Chamars from the west of India gradually mixed together, and the offspring of this union was the tribe designated Koches. The Sanmares and others gradually mingled with this tribe of Koch, and their separate existence gradually ceased. The term Koch or Kuch is formed by the first syllables of both the words Kuvacha and Chamar. Somewhere else is found another account of the origin or Koch tribe. It says that the tribe was formed by the union of the flesh dealers or Chamars and the Tivar tribe now called Tewar. This Tivar tribe is not an original one. It sprang from the union of a Kshatriya father and a Rajput mother. These Koches embraced the Hindu religion during the time of Bhagadatta, as referred to above; but they appear to have made very little progress, owing to their degraded position, till very recently, when one of their tribe about 400 years ago became the ruler of the land. His name was Biswa Sing, who formed the Kuch Bihar dynasty after the decline of the Pal and other dynasties. Kuch Bihar means a place of resort for Cooches or Koches. The Kuch Bihar Rajas embraced Hinduism, but very soon gave it up again. But during the time of Raja Dharma Narion Bhoop, *i.e.*, about 250 years before, at the instance of his Dewan, Bishen Chand of Pyada in Pabna district, who is Kayastha by birth, the Raja with his family accepted the Hindu faith and began to declare themselves as Rajbunshi. They, however, kept up alliance with all tribes, even with Bhutias and Muhammadans, though following the Hindu religion. From this time the Koches began to embrace Hindu religion. The Goshais, who converted Raja Dharma Narion Bhoop, were working to convert them. These newly converted Koches were the Hajangs, as stated before. The Kuch Bihar Rajas extended their dominions over a greater portion of Rangpur district, till they were driven back by the Muhammadan conqueror during the time of Jahangir Shah. At this time of the Kuch Bihar dynasty the Koches extended from the foot of the hills, where they at first settled, to the Rangpur district. But the number who came into this district is very few compared to those residing by the Garo hillside, where there are still to be seen two varieties of Koches, one called Pavari Koch, who are Mlechhas and are almost at a level with the Garos; the others are called Halua Koches, who till land, put on clothes and speak in the Bengali dialect. There is a section among the Koches who were engaged as *Beggaris* by their Muhammadan conquerors, and adopted the profession of palanquin bearers in addition to agriculture, and are called Koch Beharas. Very recently they are at some places giving up their profession of Beharas, and are taking to cultivation alone. Generally, the Koches as a tribe are in a very low position, and are almost equal to Rajbunshis in social customs and occupations. They claim to be outcaste Kshatriyas of Parashuram's time, and try to establish this from the fact of the word Koch being derived from *Sankoch*, meaning "fear;" that is to say, they try to maintain upon such slender ground that they also were the Kshatriyas who fled away for fear of being annihilated by that renowned personage.

47. *Mech Kuri, or Baro Kuri, or simply Kuri.*—This tribe appears to have originally inhabited the country at the foot of the Himalayas, where is still to be seen a tribe called Meches, who are probably Mlechhas (through phonetic decay). It appears that bands of these people came to Rangpur side in search of work like the up-country coolies of the present time, and many of them settled in the district and thus formed a caste, and in course of time adopted the Hindu religion and lived as lower-caste Hindus. The term Mech Kuri itself is sufficient proof of their being Meches formerly. The term Kuri, which is identical with kuly or cooly, is derived from Karnie, afterwards Kurmi of Western India, and means workmen. Thus it is clear that the Meches who came to these parts in search of work were termed Mech Kuri, *i.e.*, workmen of the Mech tribe. Their Mech origin is, however, denied by them at present. These men generally live by agriculture, in small and scattered hamlets, and in dress and social customs are similar to the Rajbunshi, but are inferior in social position. Their number is very small.

48. *Kuris—Chhoto Kuris or Madhu Kuris.*—These have been formed by alliance of different Hindu castes, and are purely Aryans. It appears that they came from Western India very recently and have settled here. They are said to have sprung from a Vaisya father and an Ayo-Sobi mother. Ayosobis are children of a Sudra father and a Vaisya mother. They are identical with the caste of Madhuka. The affix Kuri is an appellation for workmen. These form one of the servant classes of the higher-caste Hindus. They, however, style themselves as Madhu Mayras or confectioners, which occupation they have given up here.

49. There is mention in Hindu Shastras of a class of men who lived by Madhukuri, *i.e.*, begging. The term is derived from *Madhuka*, bees which collect honey from several flowers, like the beggars who earn their livelihood from door to door It is not improbable that these Madhukuris originally were beggars, but in course of time gave up the degraded life and settled themselves in more honourable occupation. Their number here is very limited, and they dress and speak like the Bengalis, and are in all respects similar to Navasakhs.

50. *Khen.*—These are a small number of people scattered over the district, and are found nowhere else except in Murshidabad. Cultivation of soil and serving the high-caste Hindus are their principal occupations. They are Hindu, and behave in every respect like the Bengalis. Their origin is not very certain, but it appears likely that they are identical with *Khatta*, generally known as *Khanak* caste, by a Bramhan father and Sudra mother. Their social status is superior to that of Rajbunshi, but is inferior to that of *Karnis*, to be presently noticed.

51. *Karnis.*—These have come here from south and appear to be *Karan* section of the Bangaj Kayastha, though degraded by taking the mean profession of wood turning. They claim to be Kayastha, and as a matter of fact the wealthy and advanced can easily pass for Kayastha, and are admitted as such. They are next to Kayastha in social rank, and observe all the Hindu rites.

52. *Dawayi.*—Probably derived from the word ধাই (Dhai), to run, owing to their occupation being palanquin bearers, though they have some agriculture besides. They are a low, degraded people, little better than *Doms*, and their claim of being Hindu is quite preposterous. They are undoubtedly of Mlechha origin.

53. *Doms.*—The Doms have very recently come from the south and west, and have not yet permanently settled here. They have given up their former profession, and have exclusively taken to bamboo wicker works. They claim to be Hindus, but in fact are aboriginal Mlechhas.

54. *Hadis.*—There are three several classes of this low-caste Hindus in this district, viz., (1) Bengali, (2) Kantyio, and (3) Daria. The Bengali Hadis are the oldest settlers. Then come the 2nd, who are called Kantayi, from the fact of their 'Kantha' (wife) being Ayi (earners of livelihood); *i.e.*, from their wives earning money which the others do not. The Daria or Dalia Hadis have come here very recently, and are probably the Daria Bagdis of West Bengal who accompanied the Europeans as sweepers from time to time, and have settled around the town, for they are to be met with nowhere else in the district. One of their peculiarities is that they do not serve the natives of this country. These *Hadis* are said to have sprung from Chandal father and *Nati* mother, like the Sundis or Shudis. The Hadis of this place do not willingly clean privies They speak Bengali and profess Hinduism.

55. *Sundis.*—These have the same origin as Hadis, but on account of their lucrative trade in spirituous liquors they soon became rich and made their way to respectability. Their position from a religious point of view is little better than that of their brother Hadis, though socially they are far superior. The few Sundis residents of this district are all zamindars, and the distilling of spirits is performed by men of other districts.

56. *Kaibartas.*—The Kaibartas were originally a low class of Hindus, fishing and boat-rowing being their profession. But in about the 11th century, by an edict of Raj Ballabh Sen, their status was so much improved that they were authorized to serve Brahman and other high-caste Hindus. At this time they gave up their former profession and took to cultivation, though in Eastern Bengal there are Kaibarta fishermen up to present time. These Kaibartas came to Rangpur along with the Brahmans, and are the cultivators of soil and servants of high-caste Hindus. They are almost on a level with the Navasakhs. Many of the Kaibartas residing here raise and sell *pan* leaves, chiefly in the Gaibanda sub-division, and are sometimes erroneously called *Baruis*, who form a distinct class under Navasakhs. It is very curious, however, that the Brahman priests of these Kaibartas are very degraded and ranked lower than the Kaibartas themselves in the social scale. There are many Kaibartas here.

57. *Jhallos* (Jeliya).—These people, whose occupation is fishing, are found at Chilmar and elsewhere on the bank of Brahmaputra river. They are said to have been Kshatriyas, but were outcasted on account of their adopting the mean occupation of fishing. Their water is not used even by low-caste Hindus. They are of a recent date here.

58. *Chandals.*—The Chandals settled here earlier than the Jhallos. They are said to have sprung from Sudra father and Brahman mother, and are in the lowest scale of society. It is peculiar, however, that in Rangpur whoever performs the fisherman's work is termed Chandal or Jalias. The Rajbunshis, who could easily take to any profession, and even the Koches, have mixed up with the Chandals and have turned fishermen. The Chandals here, as elsewhere in Bengal, have taken the fancy of styling themselves as *Namasudra*, which is apparently a meaningless term, for its literal meaning, "deserving salute from the Sudras," conveys no sense at all.

59. *Jallad.*—A degraded low caste of Hindus of this name performs the abject profession of disposing of corpses, cleaning privies, and sweeping streets and houses. The term signifies an executioner. This tribe is met with nowhere else in Bengal, and has probably been formed of outcaste Rajbunshis, Koches, and other aboriginal tribes not more than 200 years ago.

60. *Badia.*—This word in Sanskrit means drummers, from the word Badyakar, and drumming is the profession of these Badias in Rangpur. They are said to be descendants of Chamars. The settlers here were all Hindus previously, but in many places at present they have embraced Muhammadanism. The women of this caste are the professional midwives.

61. *Navasakhs.*—These comprise new classes of important and useful people :—

(1) Gopa (Goala), milkmen.
(2) Malakar (Mali).—These do *sola* work and painting.
(3) Tili, shopkeepers.
(4) Madak (Mayra), confectioners.
(5) Tanti, weaver; of which there are two sections. The one is low caste, generally found in Western India.
(6) Kulal (Kumbhokar), potter.
(7) Karmakar (Kamar), blacksmith.
(8) Baroee, raisers and sellers of *pan* leaves.
(9) Napit, barber.

62. Very few of these Navasakhs are found in this district, but men of several other castes have adopted their professions, to the extreme difficulty of high-caste Hindus, who cannot do without the service of these castes in almost all their social or religious rites.

63. Goalas or professional milkmen are scarce here, except at places by the banks of the Brahmaputra, such as Chilmari, Mohanganj, Bhowaniganj, &c., where some people of this profession, and calling themselves Ahiri Goala, have formed some recent settlement; but they speak an unintelligible dialect in quite peculiar a style, and have come from the west of India. Bengali Goalas have just begun to migrate in small bands from the district of Pabna.

64. There are a very few Malakars settled here, and a few Madaks and Tantis. Some Tilis there are at Chilmari who call themselves Pál. The number of Kumars, Kamars, and Napits is also very small, and not equal to the demand for these artisans. The settlement of all these people is of recent date.

65. *High-caste Hindus.* - The settlement of Brahmans, Badyas, and Kayasthas does not date over 250 years. Their number was at first very small, but gradually multiplied with the increase of their offspring and dependents. They came for service, mostly from the adjoining southern districts, and served under the Rajas of Kuch Bihar, Pal Raja, and Muhammadans, and having secured valuable landed properties settled permanently in this district. These are generally the zamindars and their relations and priests. There are three divisions of Kayasthas here, viz., Dakshin Rarhi, Barendra, and Uttar Rarhi. The divisions among the Brahmans are the Rarhi Barendra, Maithili, and Kamrupi. Of these the two former are zamindars The Bhuyars, who claim to be of Brahman origin, are in fact half breed between Brahman and Chhaitry.

66. *Musalmans.*—After the Muhammadan conquest of Rangpur, during Jahangir's time in 1500 A.D., Muhammadan settlement began gradually to be made here, but these small settlements comprised but an insignificant portion in comparison with the vast number of the present time. The Rajbunshis and other local low-caste people, from their great aptitude to conform to any form of religion and all grades of profession, contributed greatly in making up the present number of gradual converts. Even at present time the whole sect of semi-Hindu people is being converted to the Islam faith. Excepting some respectable families of Musalmans resident in the district, the whole people are little better than Rajbunshis in social position. They have all grades of profession among them, including also fishing, drumming, &c. They speak Bengali and live like village Rajbunshis.

Head IX.—Occupations.

67. In submitting a report* on this subject I propose to adopt the classification given in the printed table of occupations for the Rajshahi Division, of which a copy was received with the Census Superintendents Circular No. 104, in preference to the classification given in heading IX of the Government letter. In the last paragraph of heading IX the following instructions are given :—

"In dealing with the occupations of females, an attempt should be made to correct the confusing effect of the instructions for filling up column 11 of the Schedule, under which a woman's or a youth's occupation is returned as that of the husband or father. It may be possible to ascertain for most castes and occupations to what extent the women of the family assist their husbands in agricultural or industrial pursuits, engage in domestic service, or attend on the wealthier classes, or earn money by daily labour, &c."

* *Vide* letter No. 2619, dated the 15th—18th December 1892. From E. B. Harris, Esq., Magistrate of Rangpur.

It is quite feasible to ascertain in special cases to what extent the women of a family take part in the occupations of the males, but when it is a question of comparing the figures of 1881 and 1891, the printed tables of occupations are no guide whatever. It is impossible to say how many of the males and females are dependants, and how many actually work in the occupations under which they are returned. In paragraph 16 of the instructions to enumerators in the census of 1881, women and children, who did not actually take part in the occupation of the head of the family, were not entered in the column "Occupation" For this reason also it seems to me impracticable to make any satisfactory comparison between the figures of 1881 and 1891.

68. The bulk of the population of this district, as of the other districts in this Division, belongs to class B, and of these, again, 98 per cent. belong to groups 10 and 11 in that class—persons who derive their living from land. The grand total of classes A to G in the table of occupations comes to 2,065,464, and the total of groups 10 and 11 to 1,668,622; so that these two groups alone form 80 per cent. of the district population. Of this total 96 per cent. consists of tenants and sharers actually cultivating the land. The landless agricultural labourer class is only one per cent. In the adjoining districts of Bogra and Dinajpur the actual numbers of the landless labourer class are much higher, and the ratio to the total populations of groups 10 and 11 very much higher than in this district. The conclusion I should draw from these figures is that the cultivating class in this district, taken as a whole, is better off than in the districts to the west and south.

In order IV, group 8, it is remarkable that the number of cattle dealers and breeders in this district is only 180. With the exception of Jalpaiguri, it is by far the smallest in the Division. It is astonishingly small when compared with the figures of Rajshahi, viz. 4,889. The number of herdsmen is a good deal larger than in the other districts; but the figures do not call for any particular remark.

As regards the castes belonging to the pastoral and agricultural class, they are almost entirely Musalmans and Rajbunshis, the former being to the latter in the proportion of about two to one, with a small proportion of Kaibartas, Namasudras and other castes.

69. The figures in classes A and C do not appear to call for much remark. In class C the numbers of each class rendering personal service seem to be pretty constant, merely varying with the total population. The large number of barbers in all the districts is an indication of the usefulness of this functionary in the religious and social life of the Hindu portion of the community.

70. The numbers in class D constitute nearly 6 per cent. of the total population. Of these nearly 30 per cent. are fishermen. These figures are easily explained by the fact that the river Brahmaputra runs along the eastern boundary of the district for about 100 miles. The river Tista has an even larger course within this district. In addition, there are the Dhurla, the Sankos and numerous minor rivers, to say nothing of the innumerable jhils and swamps in all parts of the district, some of which are very extensive.

Other occupations in class D in the order of their importance are:—

(1) Oil pressers and sellers.
(2) Fish dealers.
(3) Gold and silver workers.
(4) Potters.
(5) Grain dealers.
(6) Blacksmiths.
(7) Carpenters.
(8) Betel leaf and areca nut sellers.
(9) Raw jute dealers.
(10) Weavers.

The number of oil pressers and sellers appears to be normal. Fish dealers are more numerous than in the other districts. The number of grain dealers and goldsmiths appears too small in comparison with the figures of the other districts. Potters, blacksmiths and carpenters are normal. The number of raw jute dealers is very much larger than any of the other districts. The area under cultivation in this district is much greater than in the other districts of the Division, and will increase year by year with the improvement of communications. The number of weavers in this district is the smallest in the Division. Generally speaking, it may be remarked that in a purely agricultural district like Rangpur, the only handicrafts which one would expect to find fairly well represented, are those of the potter, carpenter, blacksmith, and goldsmith; the first three to make and repair the agricultural and domestic implements of the people, and the last to make ornaments for their women and children. As regards weavers, I note that the total figure for the census of 1891 (including dependants) is 2,191, while that for the census of 1881 (excluding dependants) under the heading "Workers in cotton and flax" is 3,498. I do not think this apparent decrease can be attributed to the introduction of European piece-goods, because the figures of the census of 1891 for Bogra and Pabna show an enormous increase under this head over the figures of 1881. Piece-goods have presumably been imported in all the districts in equal proportions. I attribute the decrease to natural decay of the industry in an agricultural district.

It is a fact worth noticing that the number of country spirit distillers and sellers in Rangpur, 53, is smaller than in any of the other districts of this Division. The figures under the heading "114. Opium Manufacturers and Sellers," 2, appear to be wrong, or at least doubtful. I know that in a great number of cases the licensee of an outstill takes out a license also for opium and ganja, but even then I think there must be more than two persons in the district lincensed to sell opium only. The same doubt occurs under heading "115. Ganja Preparers and Sellers." This heading is blank for Pabna.

71. The figures in class E do not seem to call for much comment. The large number under the head "Shop-keepers otherwise unspecified," both in this district and in Pabna,

would seem to indicate that the work of the enumerators was not so well supervised as it ought to have been. The number of money-lenders in Rangpur is the largest in the Division; the number is probably in proportion to the population. The number of cart owners and drivers is small, considering the size of the district. Probably a great number combine cart owning with agriculture, and have been returned in class B. The number of palki bearers is fairly large, being exceeded only by Pabna.

72. Class F is comparatively small in point of numbers. Rangpur has the highest number. More than one-fourth of these are priests. The number is fairly high in all the districts. One-tenth are returned as teachers in schools.

Musicians are a large class. Together with priests they account for more than half the population under this class.

The figures in group 67 are worth notice. There is a considerable number of practitioners without diploma in all the districts, and in all probability throughout India. In Rangpur there is not a single private practitioner holding a diploma, while there are 2,519 unlicensed practitioners.

73. The last class (G) is the second largest in this district, being nearly 8 per cent. of the total population. Two-thirds of this number are returned under the head "General Labour." Paddy-husking accounts for a good deal of female labour in all the districts, the number returned as males under this head of work being probably male children who do not work. The same may be said of the males under "Disreputable means of livelihood." It may be remarked, in passing, that the number under this head is remarkably small in the districts in this Division. The number of mendicants both in Rangpur and Bogra is very large in proportion to the total under class G: in Rangpur it is over ¼.

Head X.—Administrative.*

74. The work of abstraction and tabulation did not proceed smoothly at Rangpur. The population of the district was over 2 millions, and it was proposed to appoint a staff sufficient to complete the work for a population of 2½ millions; this proposal was not accepted, and a staff calculated for a population of 2 millions was sanctioned.

75. Work commenced on the 8th April, but on the 10th there was a strike, owing, I am informed, to the high tasks imposed. Twenty-three clerks were dismissed, but fault was also found with the Inspector. It was soon found that the work in connection with the Test Slips and R form could not be carried on by the Inspector alone. This work fell into arrear. The Inspector, moreover, fell ill and compelled to resign his post. The staff was increased by the addition of four test-slip clerks, four R form clerks, and four Adjustment clerks, but a competent Inspector was not appointed. Instead of this the Sub-Deputy Magistrate was deputed to take charge of the office, and one of the Magistrate's apprentices was appointed Deputy Inspector. The arrangement did not work well. The Sub-Deputy Magistrate contented himself with what he called general supervision and control, and the Deputy Inspector had neither the training nor intelligence to perform the duties of an Inspector. The work of the first month was ordered to be done over again, and efforts were made to overtake the arrears of test-slips. It was not, however, until the 19th June that the tabulation could be commenced, and then only with two gangs.

76. The work of abstraction began on the 8th April and closed on the 28th July. Its completion was expedited by the transfer of the schedules of one thana to Bogra and Jalpaiguri. Much of this work had to be done over again, and the work of re-abstraction, begun on the 26th May, did not close till the 12th September. Tabulation commenced on the 19th June, and was closed on the 26th September. It was, however, found that the tabulators had not made up the totals nor prepared the totalling forms. Portion of their pay was withheld, and the totalling forms were prepared by piece-work. In consequence of the illness of the contractors this work was much delayed.

77. The work of abstractors proceeded with apparent smoothness in May and June. In July many mistakes were discovered, and greater strictness was enforced. Towards the close of August the clerks again went on strike, and I was obliged to take the work from the Sub-Deputy Magistrate to my own charge, while the Head Clerk of the Magistrate's office took direct charge of the Department. The following fines were imposed:—

	Rs.
April	63
May	55
June	81
July	174
August	69
September	49
Total ...	511

In addition, the Deputy Inspector was fined one month's pay. In order to test sheets II, V, VI, and XI, ten examiners were appointed for a month and were paid out of fines. Three additional re-abstractors were also appointed in August and were paid from the fines.

* *Vide* letter No. 479—X.L.-3, dated Rangpur, the 19th February 1892. From E. W. Collin, Esq., Magistrate of Rangpur.

78. The total expenditure was as follows:—

			Rs.	A.	P.
Establishment	...	...	9,643	2	7
Contingencies	...	...	401	2	6
House-rent	...	...	520	0	0
			10,564	5	1

The total expenditure according to the sanctioned scale for a population of two millions would be Rs. 11,045.

79. I only took charge of the office in the middle of July. I had previously no experience of the work. It would therefore be presumptuous for me to criticise the arrangements. Mr. Skrine constantly protested against the scale of pay for abstractors, on the ground that if it was a proper rate of pay for Bihar districts, it was too low for Rangpur, where rates of pay and cost of living are higher than in most parts of Bengal. I consider this criticism unassailable. The result was that there was little hold over the abstractors. They worked most irregularly, absenting themselves at pleasure, were unskilful and illiterate, and made constant and wanton mistakes.

80. With regard to the task exacted, it appears to me to have been a mistake to exact the same task when work first began and when it had been in progress for some weeks, and the abstractors had become experienced. It is obvious that a task imposed on the first month of work would be more difficult to complete than after a couple of months' experience. As a matter of fact, the best abstractors could after practice complete the allotted task in half the time, while dull youths never could do it without fudging. I would have at first appointed 25 per cent. more clerks than were allotted according to scale, and would have given them a gradually progressive task. A month's work would have weeded out the bad hands, and the extra appointments would have kept up competition. There would have been no extra cost under this system.

81. The appointment of a competent Inspector was most important: without him there could be nothing but confusion.

82. I am not aware of all the considerations which led to the adoption of the forms of abstraction sheets, but considered merely from the point of view of extraction of information there appear to have been too many of them. For instance, sheet I and sheet XI are identical, except that in sheet XI caste is given. What, then, is the use of sheet I. Sheet XI gives all the information that is given in sheet I, and gives more. Again, if sub caste is added to sheet X, sheet IV is not required. If a column for birthplace is given to sheet V, sheet VI is unnecessary.

83. Again as to tests, all sheets were tested by sheet I, but there was no test for this sheet. Sheet XI to some extent supplied a test, but I find that the office gave a liberal interpretation to the instruction that when there was a difference, sheet I should be considered correct.

84. I have nothing to say to tasks except that they were light for a clever hand and heavy for a dull hand. As the majority of the clerks were stupid, they were tantalized by seeing a few smart men finish off their tasks rapidly, and attempting to emulate them, fudged their papers.

85. Room supervisors seemed to me entirely ornamental—I think that they might have been made useful to check the work in sheet 1. I would make them go through and check a percentage of the sheets every day, submitting a report. The Inspector should check a percentage of these checked sheets. If, when errors were found, a severe fine were imposed, it would keep every one up to the mark. This form of checking does not appear to have been laid down in circular. It was with great difficulty that I could get the Sub-Deputy Magistrate to check the work. His plea was that as he could not go over the whole of the work, why should he check any of it.

86. The appointment of the reader was unnecessary: it was also objectionable. It divided the responsibility for mistakes, and made it impossible to fix them upon either the reader or the abstractors.

R. D'R.—Reg, No. 974J—141—8-8-93.